423 Lolo groups usually have many enemies, particularly those in
62] neighboring villages. Clan enemies are prohibited from enter-
[619] ing the village. Whenever they cross the border and are discovered, they are usually killed or captured. Therefore, although the boundary of each village is not distinctly drawn, there is always a neutral fringe area where the people of both villages, if they happen to be enemies, dare not trespass. This kind of boundary has a tribal political significance, quite different from the family-owned land.

567 The black Lolo master employs household slaves to cultivate the land. In case the number of slaves has increased considerably and the house is too small for them, the master sends those who have served him faithfully for a long time to build houses of their own in separate units. The master may
[425 give each family a certain amount of land or the family may
427] rent some arable land to supply its needs. Gradually, after a long period of time, the slave would be freed economically from his master's control; he would have his own land to
[571] cultivate and his own household to manage. [63] Hence there are today in the Lolo villages many independent white Lolo
[62] households which, except that they have to accept the rule and protection of the black Lolo and to assume certain responsibilities and duties, have a self-supporting economic life. These white Lolo are called "subjects" (pai-hsing) by those who have been Sinicized. Actually the "subjects" are still slaves, although they have a higher social position than the household slaves.

241 The Lolo have no unit for measuring land which is al-
[804] ways referred to in terms of pieces or sections without any reference to the exact acreage. Therefore it is very difficult to estimate the area of their cultivated land. It is possible, however, to get a general idea of the acreage through the cultivation or production figures for each piece of land. Take, for instance, corn, the most important agricultural product in the Lolo area. On the average, a person is able to cultivate each year from 6 sheng [a sheng is equivalent to 31.6 cubic inches] to 2 tou [a tou is 10 sheng] of corn seed. Both sheng
[177] and tou are measurements adopted from the Han-Chinese. If the 6-sheng cultivation unit is taken as the basis of calculation, then the harvest will be around 40 market tou. In the districts around southern Szechwan, the average yield for one mu [about one-sixth of an acre] of land is about 15 market tou. So 40 tou is equivalent to the yield of two and a half mu, which is therefore the minimum cultivated acreage per person in the Lolo area.

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564 moment. The Earth Eye begged my assistance, thinking
567 that if he became a Christian he would be able to keep his slave wife as his real wife. If I would help him to do this, and also allow him to continue to worship the family gods, he was willing to join the Church. The letter was quite a piteous appeal. I went to see him later on, and saw the slave wife. But of course there was no joining the Church on the terms laid down. Not long after the relatives got hold of the slave, beat her cruelly, and then flung her into a deep pit, where the wounded girl died an awful death. The Earth Eye was nearly frantic, and searched all about for her, but he did not discover her until too late. He nearly broke his heart over the loss of the girl, for whom he had a strong love.

564 The majority of the land on which the Nosu live, whether
648 in independent Nosuland or in the provinces of Yunnan and
425 Kweichow, is in the hands of the Earth Eyes. Where they have properly submitted to the Chinese Government, these Earth Eyes pay the usual land tax to the local mandarins. The paying of this land tax has been a boon to many of these Earth Eyes. When the Chinese Government first appointed officials over the districts where the Nosu owned the land there was the difficulty of the language. Many of the Black Bloods knew nothing of Chinese, and were very nervous about meeting the officials on the occasion of tax-paying. Some of the Earth Eyes set to work to study Chinese and became quite familiar with the ways of the officials' yamens. When they had reached this point they generously offered the Black Bloods their assistance. The latter were only too thankful to agree. The Earth Eyes then paid the taxes for the others, and as an acknowledgment of this kindness a gift of a goat or a sheep was made at the time of the tax-paying.

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Later on the officials demanded the registration of all the land, and the Earth Eyes not only registered their own lands in their own names, but registered the lands of the confiding Black Bloods as well, also in their own names. Before long they claimed these lands as their own, and an appeal to the official registers confirmed their claims. In this way the Black Bloods were done out of a lot of their land, and have had no redress. Sometimes the Earth Eyes have been weak men, and then the Black Bloods have tried to wrest back their lands, and here and there they have succeeded in doing so.

As a rule the Earth Eyes retain a part of the land for their own immediate use. Of the rest a part is rented out to tenants, who enjoy a fairly good fixity of tenure, and the rest is apportioned at a very nominal rental to the Black Bloods who, in addition to the various services they have to render to their overlords, pay a nominal rental, often in kind. The rent is just large enough to keep evident the overlord's title to the land. In some cases a horse and an ox have to be paid to the overlord by each generation, and a goat every three years.

The Black Bloods have to render fealty to the Earth Eyes, and when visiting them have to perform the kotow. The Earth Eyes can demand their services at any time, and when any fighting has to be done they must bring their men properly armed and provisioned, ready to defend their Earth Eye from attack, or to make attack on his behalf Now that the Chinese Government is being more firmly established over the lands where the Nosu own most of the soil, fighting is not so general as it used to be, but even now, in purely Chinese-governed territory a year never passes without some record of tribal fighting which engages a lot of men and leads

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583 to arrive at the castle as a guest, and here she was taken as
622 an unwilling bride. The guest was kidnapped to be the second wife of her sister's husband. When the outrage reached the ears of the girl's people there was, of course, a great row, for as a bride to another husband the girl was worth many thousands of ounces of silver. But possession was again nine points of the law, and the Earth Eye held on to the girl who had had such a surprise on her arrival at her sister's home. Mr An wooed the new arrival so persistently that at last she consented to his plan, and the two sisters were thus wives to the same husband. Perhaps in their fondness for each other they imagined that the arrangement would work out smoothly. If they did so, they were deceived, for there was constant trouble and jealousy. The father was furious, but furious among these Nosu chiefs can usually be translated into so many hundreds of ounces of silver. With the passage over of these hundreds of ounces of silver the friends were placated and Leah and Rachel were left to work out a problem which has never been simple of solution. The matter became somewhat tragic as the affections of the Earth Eye centred more and more on the sister with the prettier face. A few years after the death of Rachel reduced the household to the condition in which it was before the kidnapping of the unsuspecting guest. The husband will probably never fully regain the affections of the first wife.

425 There are two sons of Earth Eyes in the mission school
622 where I am writing. One is a gentle, intelligent lad, who hopes later on to complete his education in an English university. The other is a wild young rascal, who is even now capable of almost any wickedness. There is, however, something fascinating about him, and we are all only too

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willing to do what we can to help him in his many troubles. His aunt has tried to get him murdered so that she may, as next-of-kin, appropriate his lands for her two boys. She has managed to get his brother imprisoned for life, and now there is just this one young fellow between her and the realisation of her ambition. There was a big row here once when another Nosu came to school, and it was suspected after a while that his principal motive in coming was to assassinate the young fellow who was in his aunt's way. The dagger that was to have done the deed is in the safe keeping of a fellow-missionary, and has as its companion a long, ugly but very sharp sword, covered with dried blood, the blood of an old man who lived just across the valley from here, near the magnolia-tree. The murderer threw the sword away when he escaped after his foul deed.

The land where Nosu Earth Eyes rule means a land where there are intrigue, lawlessness, gross immorality, robbery, rape, murder and much else that is horrible to contemplate and still more horrible to come into close contact with. Now that the corrupt rule of the Manchu auction over mandarins has ended it is time the Chinese Government broke once for all the power of these lawless Earth Eyes. It is a blot on the civilisation of China, and should be wiped out if China ever wishes to be reckoned one among the powers of the earth.